



SHABBOS PARSHAS בהעלותך

Tiere Reb Pinchas, Askonim, Family & Friends Sheyichyu

Sholom Uvrocho ☺

There was once a man from humble beginnings who became tremendously wealthy. He was asked to explain how he had become so wealthy.

"Well, " he began, "I have always been very careful with my money. I worked very hard and kept very long hours I would forego even the small pleasures in life which slowly add up. I worked even on days when the office was closed. I patched my clothes rather than buy new ones unless I absolutely had to."

"Year after year I continued in this way and saved every penny I could. After continuing like this for two and a half decades, a rich uncle of mine passed away without leaving any children and I inherited his fortune and this is how i became a rich man."

What a Consolation!

Our Parsha begins with Hashem Yisboraich instructing Aharoin HaKoihen on how to light the *מנורה*.

Rashi explains that this is connected to the end of the previous Parsha, which describes the Korbonois of the Nesi'im in dedicating the Mishkon: When *אהרונן הכהן* saw the *נשיאים* participating in the dedication of the Mizbayach, as part of the dedication of the Mishkan, and neither he nor his *שכט* had any part in it, he felt distressed. Hashem Yisboraich said to him "Your part is of greater importance than theirs, for you will prepare and light the Lights of the *מנורה*."

By this, its understood that not only did *אהרונן הכהן* have a part in the *חנוכת המשכן*, but that his part was of greater importance than that of the *נשיאים* because he dedicated the *מנורה*, which was special.

At first glance, the greater importance of the Menoiroh over the Mizbayach seems obvious. The Mizbayach was in the courtyard of the Mishkan, while the Menoiroh was in the Heichal

itself, a holier place. However, that can't be the reason it is Aharoin's consolation, because there were other Avidois Aharoin performed in the Heichal itself, such as Ketoires which is not mentioned. Clearly there is something unique about the Menoiroh

One of a Kind Menoiroh

To understand what that uniqueness is we don't need to look further, in Possuk Daled. It describes the crafting of the Menoiroh, which seems unrelated to the earlier instructions of lighting the Menoirah - but when you look closer it actually describes the greatness of the Menoiroh is that it was made in accordance to the way which "Hashem had shown Moische, so was the Menoiroh made."

As we learned in Parshas Terumah, when it came time to make the Menoiroh, Hashem showed Moshe a Menoiroh of fire, a unique revelation of Hashem that was not needed or granted for any of the other Keilim of the Mishkan.

This unique beginning matched the function of the Menoiroh.

The Menoiroh served as a testimony to all the nations of the world that the holy **שכינה** dwells amidst the yidden. :) The light of the Ner Ma'aravi remained aflame in a miraculous way which was an open display of the presence of the **שכינה** for the whole world to see.

To serve this purpose of revealing Hashem's presence, it was also crafted in a way that involved a special revelation of Hashem's presence - the Menoiroh of fire "as Hashem had shown Moshe."

But the greatness of the Menoiroh doesn't stop there. Not only does the Posuk say it was "shown to Moshe," the center of a tremendous revelation and expression of Kedusha - the Possuk ends its description by saying "so was the Menoiroh made," without specifying who actually made it.

We Do Our Part - Hashem Does the Heavy Lifting

The simple meaning of the Possuk is that the **מנורה** was made by the person who made it in the way which was shown to Moische Rabbainu. Rashi spells that out, but then he adds the Medrash, which explains the wording "was made" to mean that it was made by **שכינה ברה**, **א**, "Mai'Aileho" - as if by itself.

Although they seem to be contradictory at first glance, these two interpretations are actually not contradictory at all. The Medrash isn't replacing the simple meaning of the Posuk, or presenting an alternative, but adding to it. The reason the Posuk does not explicitly say the name of the person who made the **מנורה** is because in actuality it was not the person who made the **מנורה** - despite their involvement, Hashem made the Menoiroh.

Yes, A person threw the gold into the fire (by either Betzalel or Moishe, and it is mentioned elsewhere that Moishe also tapped on the gold with a hammer) and then **הוא ברוך ה'א** did the rest, and without human involvement, the **מנורה** was crafted as if by itself.

The entire process is described as **Mai'Aileho**, by itself, despite the human participation, because throwing gold into fire (or even tapping it with a hammer) does not result in a **מנורה**. There was the need for a person to do his small part and throw the gold into the fire, but for the **מנורה** to be made, it needed to be made by Hashem as if by itself, without human involvement.

This is what Posuk Daled is teaching us, that, Aharon had the unique and tremendous merit to dedicate a Keili that not only embodied a unique revelation of Hashem - it was also made directly by Hashem Yisboraich Himself! and this is why his part was of “Greater Importance” in the dedication of the Mishkon.

The Lesson we need to live with

The crafting of the **מנורה** teaches us this great lesson. Even when Hashem wants us to do something we need to recognize that it's really Hashem who is doing everything!

Similar to how Moishe Rabbainu was commanded to make the **מנורה**, which was something he could not do on his own, he still needed to put in work and effort however insignificant in the scope of what needed to be done. Then, once he did his part, Hashem did the rest. As the Maharal says “This is the way **השם יתברך** works. Everything requires an action from below [by the person] and **השם יתברך** brings the effort to completion...” So too, When we need to accomplish something that is beyond our capabilities, we need to do our part, even if it's a small part which cannot possibly achieve the final result, knowing that our **Avoidoh** is important, and then **השם יתברך** will finish the job and help us reach the final result, even if, looking back at our contribution, the result will seem to have happened “by itself.”

When we do our part with Emunah and Bitachoin in HASHEM to make our Geuloh happen, this itself brings the Geuloh we are trusting HASHEM to give us :)

Which brings us to Parnosoh...

It's a baffling aspect of our generation. There are so many precious Yidden who put great effort into serving Hashem, Davening, learning, and striving to connect to Hashem, but still find it very difficult to feel the fear of Heaven in a real way, and even worse, feeling spiritually numb or less caring than the generation of our fathers who lived with HASHEM in everything they did.

In his Introduction to the Sefer Derech Chaim the Mittlerer Rebbe offers an astonishingly simple explanation along with a solution:

אך מסיבת טרדת עומק לבו ודעתו בפרנסה ועסקי הזמן שמבלבלים ועוקרים מעט מעט השרשה זאת עד שישאר כמו ריקם מכל יראת אלקים ויראת השם...ויפול בלבו עוד יותר שנעשה כדומם...זהו סיבת הנפילה לרוב ההמון

כגדול כקטון... על ידי עומק בלבול העסקים שבאין מתוך דוחק ולחץ מכל צד עד שניזון ממקומו ומדרגתו בירידה אחר ירידה בפנימיות הלב ובחיצוניות שנקרא יראת אלקים ויראת השם

It is the preoccupation, to the depths of his heart and mind, in matters of Parnosoh and temporal concerns which weaken and slowly uproot [the Yiras Shomayim he has acquired] until he is left as if vacant of all Yiras Eloikim and Yiras HaShem [...] and his emotional connection deteriorates further until he is like an inanimate object [...] this is the cause of the downfall for the majority of the masses, the great just as the small [...] The depth of the confusion caused by business preoccupation, brought about by impoverishment and pressure from all sides, lead a person to lose their position and stature, deterioration after deterioration in both the external and inner aspects [of Yiras Shomayim] of the heart which are called Yiras Eloikim and Yiras Hashem[...]

We are instructed by the Toiroh to engage in work to bring Parnosoh for ourselves and our family, but there is a right way and a wrong way to be involved in Parnosoh.

Chazal tell us “מה יעשה האדם ויתעשר? ירבה בסחורה” - What should a person do in order to become wealthy? He should increase in trade (business).”

This seems to mean, If you are engaging in profitable trade, increasing the amount of trade you are doing will result in more profit. Of course, to do this you need to buy more, which means you need more money than you already have, so you have to borrow. The more you can borrow, the more you can invest and the larger the profit you will receive when everything has been sold and the loans repaid.

Now, even though this is good and correct advice and it brings success in the natural order of things, it does not always succeed. We only need to look around to see that many people apply themselves with tremendous effort and increase their business but do not make a profit, or even worse, Loi Olainu, come to a great loss - to the point where not only is the initial investment lost, they are also left in terrible debt, Rachmono Litzlan!

In such a case this approach has not only failed to help the person, but quite the opposite! Because of his increase in trading he came to lose not only the money had, but even more money than he had. It seems that it would have been better for him to not increase his trade!

So how are we to understand Chazal's advice?

Deeply or Only Superficially Natural?

The Parnosoh we will each receive is determined each year on Roish HaShonoh. During the year, that Parnosoh is channeled into the world through natural means, which can happen in two very different ways.

The First Way

The first way is linked to the natural laws of business and trade. Natural laws of economics say that the way to do increase your wealth is by increasing in business and putting great

efforts into all types of trading, even beyond the amount of money you have available. When Hashem's sustenance is given in this way, the success of the person requires their involvement in natural means.

In addition to the anxiety and stress that often comes with it, engaging with the natural methods to this degree can have a detrimental effect on the person's perception of the reality of Kedusha and on their Ahavas Hashem and Yiras Hashem. This is the problem the Miteler Rebbe describes and too many of us experience.

The Second Way

The second way is the opposite of the first. In this path, the natural means are only a facade for the true source of the livelihood and sustenance which comes from **השם יתברך**. Only the minimum required effort, time and money is invested in the natural means.

Instead of making risk/reward calculations and borrowing heavily, the person only invests the money he has, and is blessed each day with profits from his minor dealings even greater than if he would have engaged in much larger dealings. His success comes about through various means and causes in a way which is totally higher than nature. :)

Of course, this leaves his heart and mind pure and clear to connect with Hashem and continually increase and ascend in Ahavas Hashem and Yiras Hashem without interference. Shifting to this path is the solution to our stubborn insensitivity.

Wealth or Blessing?

Success for a person receiving their Parnosoh in the first way, through working, is called "wealth". Success for a person receiving their Parnosoh in the second way, by Hashem's supernatural assistance merely passing through the work activities, is called "Brocho."

This is the **הכרח** we find by Yitzchok Oveenu, who harvested 100 times the amount nature would predict. :) The same **הכרח** can be present in trade and the person receives a profit which is 100 times the profit nature would predict. This is what it means "and **השם יתברך** will bless you in everything you do." :) The results of your efforts are multiplied by the Brocho from above in a way which is higher than nature.

Of course, the success in the first path (called "wealth") also and only comes from Hashem, but that wealth is channelled from Hashem through the natural processes, by doing a lot of business - the natural business being the correct vessel for Hatzlocho in the realm of 'wealth,' even though it in truth comes from Hashem who decrees that he have the wealth he "earns."

Which of these two methods a person will need to take depends on his investment in Toirah and Mitzvois. As Chazal tell us: "Whoever accepts upon himself the yoke of Toirah, the yoke of 'the way of the world' is removed from him" and his Parnosoh comes in the way of

'Brocho' where he does less and receives a lot more! He doesn't have to do a lot of business to receive the Parnosoh which Hashem gives him!

By contrast, "whoever removes from himself the yoke of Toirah, then the yoke of the 'way of the world' is placed on him!" and he is compelled to resort to the natural way of receiving his Parnosoh from Hashem, by making an extensive vessel in which Hashem's blessing will come. The obvious downside is that the wealth Hashem is giving him needs a corresponding natural vessel/channel, and the person needs to toil very hard to make that vessel!

As we can, the level of our AVOIDAH in Toirah and Mitzvois, simply put, having a shiur in learning every day, and doing mitzvois behidur, has a direct effect on the way we receive our sustenance and wealth from HASHEM Above.

The lesson of making the Menoiroh is to take the second path in making our Parnosoh:

Our Parnosoh is only from Hashem. It depends on us on how much effort we will need to exert to receive it. Just like throwing the gold into the fire while Hashem actually makes the MenoiraH, by embracing the yoke of Toiroh we can put in minimal effort while Hashem grants our work such great Brocho that we receive our wealth in way which is higher than nature. we also gain by having Menuchas Hanefesh and the Simcha Hachaim we yearn for.

Alternatively, the person could take the path where he takes off the yoke of Toirah but then he is given the yoke of working with great effort to increase his business in order to attain the wealth which Hashem wants to give him, which has all the negative results we yearn to stay away from.

Everything we have is from Hashem, but we choose the way in which we receive it from Hashem!

**YEHEE ROTZOIN FROM HASHEM YISBORAICH TO GIVE EVERY YID HIS AND HER GEULOH
PROTI WITH OUR GEULOH KLOLI NOW WITH MOSHIACH TZIDKAINU :)**

A GUTEN UN A LICHTIKER UN FRAILICHEN SHABBOS :)

PODOH BESHOLOM NAFSHI :) BESUROIS TOIVOIS :) DIDAN NOTZACH :)

UZI AILECHO AZAMAIROH, KEE ELOKIM MISGABI, ELIKAI CHASDI :)

Sholom Mordechai Ben Avrohom Aharoin HaLevi Sheyichye:)